

# The State Journal.

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WHOLE NO. 256.

## COMMUNICATIONS.

For the State Journal.

### THE CAUSE OF PEACE DESERVES ATTENTION.—No 1.

The cause of peace, as a distinct department of benevolence and reform, is not duly regarded by the Christian community. We rejoice in the growing attention paid to this subject; but we will state a few reasons to show, that it demands, especially from Christians, tenfold more than it is even now receiving.

1. *Its nature as a matter of moral obligation.*—It is a question that concerns subjects and rulers, individuals and nations, involving their duty to themselves, to one another and to God. To him they are all responsible; and one day will he call the warrior and the statesman, the monarch and the peasant, male and female, to a strict account for the part they take in the wholesale butchery of his creatures. It is a question of awful and universal concern. Not one of us can avoid taking sides; and it is high time for every man to determine what stand God requires him to take. We may never be summoned to the field of battle; but we shall be tempted, in one way or another, to encourage the custom of war. This we may do by the votes we cast, the measures we support, or the principles we advocate, whether in religion, morals, or politics. Neutral we cannot be; and, if responsible to the Judge of all for whatever influence we exert here, we are solemnly bound to examine this great question of duty to God and man.

2. *Its peculiar importance.* It involves the duty, rights and interests of all mankind. There is not on this side of eternity another topic of vaster magnitude. It is big with the weal or woe, temporal and eternal, of unborn myriads. Had it been at first decided aright, it would have prevented an incalculable amount of sin and misery, saved lives enough to re-people many a world like our own, and staid torrents of blood sufficient to crimson the surface of the whole globe.

3. *Extent of its connexions and bearings.* It pervades the world, and touches all its mainsprings of duty and interest. It infuses more or less of its influence into nearly every thing that concerns mankind in time or eternity. It affects agriculture and manufactures, commerce and the arts, literature and science, liberty, morals, and religion; the forms of government, the institutions of society, the character of every people; social order, domestic happiness, and the prosperity, political, moral, and religious, of all nations. Shall such a subject be neglected?

4. *Circumstances of the age.* A crisis is approaching which calls upon us to decide this great question. The state of civilized, nominally Christian, nations; the commercial and literary intercourse between different parts of the globe; the growth of manufactures and the arts; the progress of knowledge, and the rise of popular governments; the various efforts to diffuse Christianity over the whole earth; the creation of numerous interests, feelings, and habits, that shrink from war as their deadliest foe;—these and many other circumstances demand a general and earnest consideration of a subject so essential to the great aims and enterprises of the age.

5. *Necessity of increased attention.* Wars we know, must cease, for God has promised it; but how? Not by supernatural interpositions of Providence—not by the agency of special messengers from heaven—not by miracle or magic—not by any sudden or unaccountable change in human nature; but by the right use of those means which God has appointed to hush a warring world into perfect and perpetual peace.

How then shall we be roused to the use of such means? We must thoroughly examine the subject. This is the first step; and without it, nothing will ever be done or attempted to any purpose. We must consider well the claims of this cause. We must look in detail at the guilt and evils of war. We must strip it of all disguises, and see its own horrid form and features. We must fill our minds with the subject, and thus acquire an interest sufficient to make us do all that is requisite on our part to abolish war in every Christian country.

6. *Present prospect of the cause.* We cannot now dwell upon these; but we can truly say, and it may well suffice to say, that the cause of peace has never, since the age of primitive Christianity, been in a condition so prosperous. A variety of circumstances are conspiring to render its prospects peculiarly auspicious, calling alone on

all the friends of God and man to lend a willing ear, and give a hearty response to its claims.

Can the disciples of the Prince of Peace refuse to examine such a subject at such a time? Have they not already slumbered over it fifteen hundred years too long? If they still cling to their slumbers, will their final Judge hold them guiltless?

### FRIEND OF PEACE.

For the State Journal:

MR KNAPP:—Dear Sir, In your paper of the 6th inst, you say, "Mr Storrs lectured on Thursday evening on the right and duty of interference." You will recollect that I did not use the term, *interference*. I object to that word in the case; because, when used in reference to the right of slavery, it is *generally* understood in a *bad sense*. There is a sense in which we have no right, and it would be a violation of duty to interfere with slavery. We have not the right to interfere with physical force, and it would be a sin so to do. We have not the right to interfere with the action of Congress with the *laws of the slave States*; unless it could be clearly shown that those laws were a violation of the Constitution of the United States.

My lecture was on the right and duty of discussion on the subject of slavery, and an answer to the question, "What does the subject concern us at the North?" Will you please give this note an insertion in your paper, and oblige one who rejoices to subscribe himself a co-worker with you in the cause of Human Rights, and in behalf of the oppressed.

GEO. STORRS.

Montpelier, Sept. 1836.

From the Friend of Man.

### LETTER TO THE OHIO ANTI-SLAVERY COMMITTEE.

The following is a copy of a letter forwarded to Cincinnati from this city:

UTICA, Aug. 26th, 1836.

To the Executive Committee of the Ohio Anti-Slavery Society, at Cincinnati:

DEAR AND HONORED BRETHREN: Fellow-laborers in the kingdom and patience of Jesus Christ, and in the cause of his oppressed and despised poor: The shout of your ruthless persecutors has fallen upon our ears; and amid the pauses of the storm we have been cheered by the calm and firm tones of your unchanged voice. We hasten to mingle our hearts with yours—to sing, with you, of mercy and of judgment—the opacy that has unmasked a nation's enemies; and shielded your heads, and guarded your precious lives, when the floods of ungodly men rose up against you—the justice that has visited upon an oppressed and callous nation a heavy blow upon her own bosom, but despised libertarians.

We know we need not occupy our time or yours with lengthened exhortations to courage and patience, under your own sufferings. We know you will not think it strange concerning the fiery trial that is to try you, as though some strange thing had happened unto you. It was no mere worldly enterprise. It was in no scheme of partisan ambition—it was in no partnership with those who seek their own things, and not the things of Jesus Christ, and of his suffering members, that you banded yourselves together. Of your own plundered property—of your own invaded domiciles—of your own insulted persons—of your own endangered lives—of your own outraged rights—of your own accumulated wrongs—we are persuaded that you have comparatively little. Of those topics, we shall accordingly say little, in tendering to you our condolence and our sympathies.

We mourn, rather, with you, the infatuation of those who are aiming, through your vitals, a death blow to their own, their children's, and their country's freedom. We mourn with you, the affecting indications in the midst of us, of that blindness of mind and hardness of heart, which constitute the most fearful presages of a nation's downfall. We mourn, with you, the deep wounds inflicted upon the cause of our common Saviour. We mourn, with you, that those who profess to be the ministers of his truth, should not only count it obedience to Jesus Christ to disregard and despise his little ones—should not only forget that "inasmuch as they relieve not, and succor not one of the least of these, his brethren, they do it not unto him;" but as though these negligences for which the Great Judge has seen fit to pronounce his anticipated sentence of condemnation, were not sufficient for them—as though the quiet occupancy of the seigneur's seat—the menial drudgery of wresting the scriptures to the support of iniquity and heresies, of robbery and crime, could not suffice to satisfy their greediness, should now think they do God service, when in defiance of all human and divine laws, they combine with the sons of violence, to inflict injuries and outrage upon those who presume to "show the house of Jacob their sin" and "remember them that are in bonds as bound with them."

For these things, dear brethren, with you, we mourn. Nor can we cease to cry while we implore hands towards you. And look upon your banner, "Inasmuch as you did it unto one of the least of these, my brethren, ye did it unto me." And hark! that watchword, "To him that overcometh" onward, then onward to the rescue. Quit yourselves like men, and be strong. Put on the whole armor of God, and quench all the fiery darts of the wicked. For Zion's sake, hold not your peace, and for Jerusalem's sake rest not; until the RIGHTEOUSNESS thereof go forth as brightness, and the EMANCIPATION thereof as a lamp that burneth!

ALVAN STEWART, Chr. Ex. Com.  
N. Y. State A. S. Society.

C. STEWART,  
WM. GOODELL,  
BERIAH GREEN,  
REUBEN HOUGH,  
OLIVER WETMORE,  
AMOS SAVAGE,  
SAM'L LIGHTBODY,  
JACOB SNYDER,  
J. C. DELONG,  
GERRIT SMITH.

and they ought to receive the countenance and support of the community.

11. That the practice of excluding intoxicating liquors from celebrations of the anniversary of our national independence, and other public occasions, is adapted to promote the highest interests of our country, and to perpetuate the blessings of free institutions to all time.

12. That when the citizens of this republic shall all abstain from the use, as a beverage, of intoxicating liquor, they will be more quick to discern, and more able effectively to guard against all dangers to which they may be exposed, and thus to transmit unimpaired the blessings which they enjoy, to future generations.

13. That the benefits which foreign countries appear to be receiving from the efforts of philanthropic men in the United States for the promotion of temperance are adapted to encourage us to make still greater exertions, and to persevere in our efforts for the furtherance of this cause, till its blessings shall become universal.

14. That the sending out of New-England rum, and other like poisons, to be used as a beverage, to foreign ports, especially to the unenlightened and partially civilized nations and tribes of the human family, is in our view morally wrong, adapted to ruin the bodies and souls of men, and to rank its authors among the destroyers of mankind.

15. Recommending the publications of the American Temperance Society, and advising the "Documents" to be furnished to all professional men, teachers, and the "Manual" to every family.

16. Recommends to each State Society to take the general superintendence of temperance operations within its own limits; to employ one permanent agent, and more if necessary, to form temperance societies in every district, and procure the regular circulation of some temperance publication to every family that is disposed to receive it throughout the state.

17. As universal information is essential to the triumphs of the temperance cause, it is in our view desirable that the results of all local operations in this and other countries, should be collected and embodied in some general publication, and through that be transmitted to all parts of the world; that thus the benefits of the observations, experience, and efforts of each part may be enjoyed by the whole.

18. The Executive Committee of the American Temperance Union are requested, as soon as practicable, to commence, at some central place, such a publication, to be a depository, as to great principles and facts, for all other publications whose proprietors may choose to avail themselves of it; to open correspondence with distinguished friends of temperance in all countries, and take measures to collect information and to extend its circulation and influence throughout the world.

19. That the progress which has been effected, wherever suitable efforts have been made, during the past year, especially in foreign countries, affords high encouragement to judicious and increased exertions, and gives reason to believe, that with the divine blessing on human unscrupulosity, it will be seen that "ardent spirit" is hardly alluded to in the resolutions, but "intoxicating liquor," is denounced in the most decided language:

1. Resolved, That the great benefits of the Temperance Reformation are such as call for devout gratitude to the Author of all good, and for renewed and persevering efforts from all men for the promotion, throughout the world, of this great and good cause.

2. That the progress which has been effected, wherever suitable efforts have been made, during the past year, especially in foreign countries, affords high encouragement to judicious and increased exertions, and gives reason to believe, that with the divine blessing on human unscrupulosity, it will be seen that "ardent spirit" is hardly alluded to in the resolutions, but "intoxicating liquor," is denounced in the most decided language:

3. The proper means of accomplishing the above mentioned result are in our view, abstinence from the use, as a beverage, of intoxicating liquor, and from the making and furnishing it to be used by others.

4. That all MILLIONS of our fellow men do not use intoxicating liquor in that course in which it has been most generally thought in this country to be useful or useful, and hundreds of thousands do not use it in any form; and as experience proves in all who avail themselves of it entire conviction of the safety and utility of the latter course, it is earnestly recommended to all to avail themselves of this most unexceptionable, and convincing species of evidence, and to make the results known to the world.

5. That as intoxicating liquor is "a mocker," it is to be feared that those who come under its influence will often not judge concerning the propriety of using it as a beverage, as they would judge should they not use it.

6. That as abstinence from the use, as a beverage, of intoxicating liquor, is the only course in which it can be reasonably expected that intemperate persons can ever be permanently reformed, and as the example and kind moral influence of the temperate is the grand mean of leading the intemperate to adopt and pursue a course so essential to their present and future good; the more extensively this course is adopted by the moral part of the community, the more useful, in our view, will be the influence of their example, and the more speedy and bright the triumph of the Redeemer's cause.

7. That, as it is proved by facts, that intoxicating liquor, as a beverage, is neither needful nor useful; as it produces many and aggravates most of the diseases to which the human frame is liable; as it is the cause of drunkenness and its numerous and appalling evils; we most kindly and affectionately invite all, by abstaining from it, to purify those evils to cease.

8. That as the [prevailing] use of intoxicating liquor, as a beverage, tends not only to produce and aggravate diseases but to render them hereditary and thus to deteriorate the human race; as it often produces a predisposition to insanity, and is in many cases the manifest cause of that distressing malady; as it occasions an immense loss of property and of social and domestic enjoyment; as it weakens the power of motives over the human mind to do right, and increases the propensity to do wrong; as it tends to blind the understanding, scar the conscience, pollute the affections, darken the heart, and debase all the powers of man; as it produces most of the pauperism and crimes in the community; as it tends to prevent the purity and permanence of free institutions, and all the inestimable benefits which they are adapted to impart; as it tends also to hinder the efficacy of the gospel and all means for intellectual elevation, the moral purity, the social happiness and the eternal good of men; as it tends to shorten human life and to ruin the souls of men, it does not appear to us to be right that men should so use it, or furnish it to others; and we cannot but hope that [the time will come when] no enlightened friend of humanity will do either.

9. That we view with special alarm the propagation, and laid as a token for good, the formation, on the plan of total abstinence, from all intoxicating liquor, as a beverage, of increasing numbers of temperance societies, especially among young men; and should the example of that most interesting class of our citizens be universally followed by the young, it would make them in this respect, prominent benefactors of our country and the world.

10. That the proprietors of taverns, stores, stages, steamboats, railroads, and other places and vehicles of public accommodation; and also of manufacturers and public works, who have excluded from their premises intoxicating liquor have taken a course adapted to promote the benefit, and they like their own thoughts, as because they do like the thoughts of others. Solitude ceases to charm, the moment we can find a single being, whose ideas are more agreeable to us than our own.

### CLOSING RESOLUTION.

As the wisdom of our plans and the success of our operations will depend on, and be the result of the Divine blessing, the friends of temperance every where are requested to seek for this cause the continuance of the Divine guidance and favor.

11. Loneliness is attractive to men of reflection, not so much because they like their own thoughts, as because they do like the thoughts of others. Solitude ceases to charm, the moment we can find a single being, whose ideas are more agreeable to us than our own.